

(Please do not write anything except the question number in this space) कृपया इस स्थान में प्रश्न संख्या के अतिरिक्त कुछ न लिखें।



AIR 51
RASNEET KAUR
Anthropology Student

UPSC

Answer Questions in NOT MORE THAN the Word Limit specified for each in the Parenthesis.
(Specimen Answer Booklet - For Practice Purpose Only)

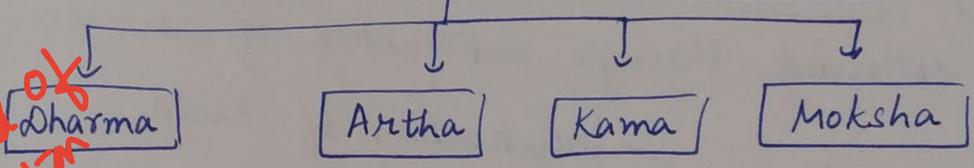
उम्मीदवारों को इस हाशिए में नहीं लिखना चाहिए।
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Q-1 Philosophy behind Purushartha (15M-2011)

Purushartha derives from two words "Purush" meaning "personality" and "artha" meaning "meaning or value". Thus Purushartha is a way of grooming the personality to add meaning to one's life.

5

4 Mains elements of Purushartha



(I) **DHARMA** → derives from Sanskrit root "dhri" which means "to uphold"

VP KANE in "History of Dharmashastras"

states dharma as the rights and responsibilities of a man as a :-

- as a man
- as a member of Aryan community
- as a member of caste
- as he moves from one ashram to another.

Demand of the question is not to figure out Purushartha but why the concept of Purushartha was evolved in Hindu society.

Please read the question carefully.

You can modify this content all to demand of the Qn.



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(I) **ARTHA** → It refers to righteous economic pursuits in line with "Asteya" (non-stealing) and "Aparigraha" (non-appropriation)

→ **KM Kapadia** refers to artha as the "acquisitive instinct of man"

(II) **KAMA** → It refers to pleasure obtained through satisfaction of senses.

It helps in → perpetuation of kula
→ aesthetic development of man.

→ As per **Raghavan**, Kama provides rasas for development of architecture, painting, music etc.

(IV) **MOKSHA** → It refers to salvation or liberation from the endless cycle of births and deaths.

→ As per **Upanishads** it involves :-

(i) "brahmarid, brahmaive, bhavati"

→ knower of brahma becomes brahma.

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(ii) "aham brahmasmi" → Gam brahma

RELEVANCE OF PURUSHARTHA :-

- 1) Dharma regulates both artha and kama
- 2) Artha helps in regulating social order by controlling economic pursuits.
- 3) Kama helps in perpetuation of society and kula.
- 4) Moksha adds a spirituality angle to one's life.
- 5) Purushartha along with Varnashrama provide complete meaning to one's life.

Current Relevance :-

Purushartha's relevance fading in today's era

- (1) Dharma is seen as opportunistic
- (2) Artha and Kama have become ends in themselves.

Yet, the values of self-discipline and self-restraint of Purushartha can still guide the society towards excellence.

This can be the main content



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Q-2

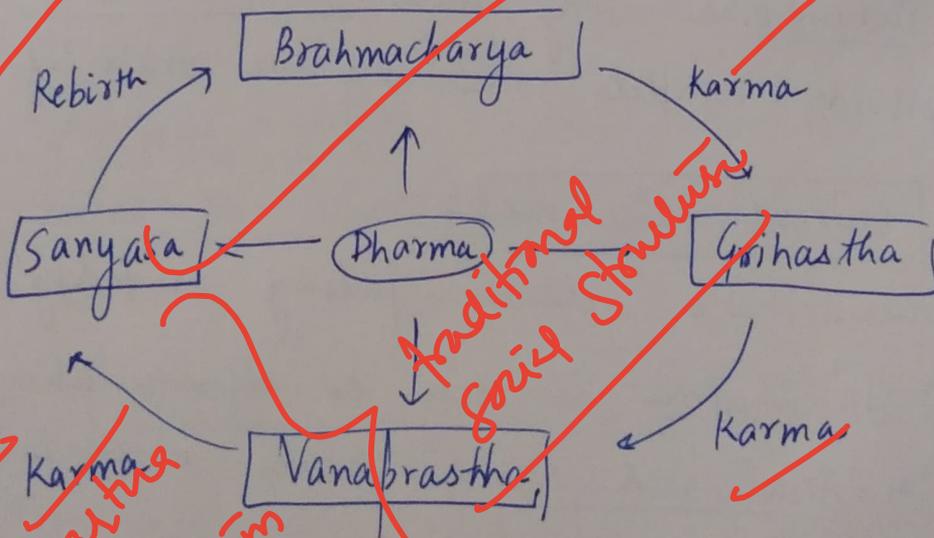
How does the transformation of India's traditional social structure reflect the tension between continuity and change?

Define it in info

India's traditional social structure has been guided by the values and ethos of ancient texts like Upanishads, Bhagvat Gita etc.

INDIA'S TRADITIONAL SOCIAL STRUCTURE :-

"Purusartha Chatushtam"



~ Rings

Purusartha system

However contemporary times are witnessing a rapid transformation of this structure.



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Globalisation
Westernisation
Modernisation

- Reasons for Transformation
- 1) Urbanisation and industrialisation
 - 2) Rising Individualism
 - 3) Modern Education

TRANSFORMATION REFLECTING THE TENSION BETWEEN CONTINUITY AND CHANGE :-

- 4) Change is reflected in following ways :-
- i) "Brahmacharya" stage is taken over by schools.
 - ii) "Vanaprastha" has become identical with retirement.
 - iii) duties associated with Grihastha are being diluted.
 - iv) Artha and Karma have become an end in themselves.
 - v) Doctrine of Karma is rarely cared about.



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vi) Varnadharma or Initiation ceremonies are on a decline.

2) But still continuity remains :-

i) Concept of "Rina" continues to guide individuals about their responsibility towards ancestors, teachers, god.

ii) "Moksha" or desire of salvation is still the main point of our spiritual discourses.

iii) "Karma" is used as a way to guide moral actions in society.

Thus, in the dynamic society social structure also remains dynamic through a balance of change and continuity.



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